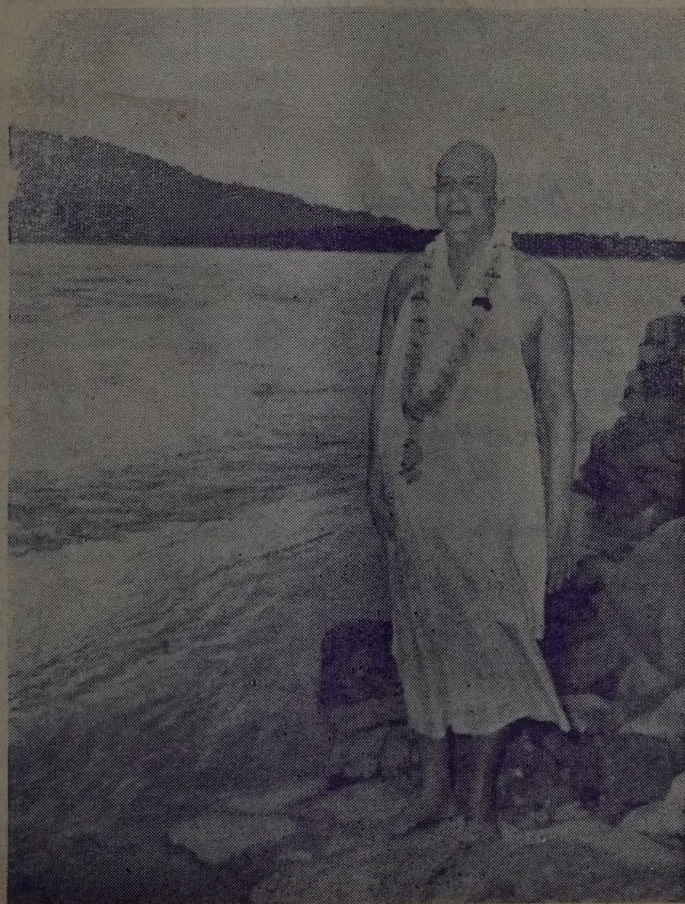


# The *Divine Life*

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15<sup>th</sup> June 1958

Sri Sokaoto

Djakarta

Indonesia.

You have maintained law, order, harmony and peace in Indonesia through your noble endeavour, prayer & skill in action. You have introduced the practice of Yogasana in the Police force through Swami Vishnu Devananda. This will have its wonderful benefits.

Seek within in the heart eternal bliss, immortality wisdom and freedom by realising the wonderful, mysterious Atman or the Supreme Soul.

Bhanami Khuda! Sivananda  
May law bless you,

## RELIGIOUS CALENDAR

[Sivanandanagar]

16th June to 15th July, 1958

### June

16/17 Amavasya

27 Ekadasi;  
Chaturmasya begins

28 Pradosha Puja

### July

1 Guru Purnima;

3 Tenth Anniversary  
of the Yoga-Vedanta  
Forest University

12 Ekadasi

14 Pradosha Puja

Special Ganga and Lakshmi  
Puja on all Fridays;  
Poor feeding and Sadhu  
Bhojan and on all days.

1st June Thirtyfourth Sannyasa  
Anniversary of Sri Swami  
Sivananda.





# DIVINE LIFE

Volume Twenty

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Number Six

*All-World Religions Federation Series*

## AUTUMN FLOODS

*(A Meditation of Chuang-Tze)*

It was the time of autumn floods. Every stream poured into the river, which swelled in its turbid course. The banks receded so far from one another that it was impossible to tell a cow from a horse.

Then the spirit of the river laughed for joy that all the beauty of the earth was gathered to himself. Down with the stream he journeyed east, until he reached the ocean. There looking eastwards and seeing no limit to its waves, his countenance changed. And as he gazed over the expanse, he sighed and said to the spirit of the ocean: "A vulgar proverb says that he who has heard but part of the truth thinks no one equal to himself. And such a one am I. When, formerly, I had heard people detracting from the learning of Confucius or underrating the heroism of Po I, I did not believe. But now that I have looked upon your inexhaustibility—alas for me, had I not reached your abode, I should have been forever a laughing-stock to those of comprehensive enlightenment."

To which the spirit of the ocean replied: "You cannot speak of ocean to a well-frog, the creature of a narrow sphere. You cannot speak of ice to a summer insect, the creature of a season. You

cannot speak of Tao to a pedagogue: his scope is too restricted. But now that you have emerged from your narrow sphere and have seen the great ocean, you know your own insignificance, and I can speak to you of great principles.

"Dimensions are limitless; time is endless. Conditions are not invariable; terms are not final. Thus the wise man looks into space, and does not regard the small as too small, nor the great as too much; for he knows that there is no limit to dimension. He looks back into the past, and does not grieve over what is far off, nor rejoice over what is near; for he knows that time is without end. He investigates fullness and decay, and does not rejoice if he succeeds, nor laments if he fails; for he knows that conditions are not invariable. He who clearly apprehends the scheme of existence, does not rejoice over life, nor repine at death; for he knows that terms are not final.

"What man knows is not to be compared with what he does not know. The span of his existence is not to be compared with the span of his non-existence.

"I have heard it said, the man of Tao has no reputation; perfect virtue acquires nothing; the truly great man ignores self; this is the height of



self-discipline."

"But how then," asked the spirit of the river, "are the internal and external extremes of value and worthlessness, of greatness and smallness, to be determined?"

"From the point of view of Tao," replied the spirit of the ocean, "there are no such extremes of values or worthlessness. Men individually value themselves and hold others cheap. The world collectively withholds from the individual the right of appraising himself.

"If we say that a thing is great or small because it is relatively great or small, then there is nothing in all creation which is not great, nothing which is not small.

"The life of man passes by like a galloping horse, changing at every turn, at every hour. What should he do, or what should he not do, other than let his decomposition go on?"

"If this is the case," retorted the spirit of the river, "pray what is the value of Tao?"

"Those who understand Tao," answered the spirit of the ocean, "must necessarily apprehend the eternal principles mentioned above and be clear as to their application. Consequently, they do not suffer any injury from without.

"The man of perfect virtue cannot be burnt by fire, nor drowned in water, nor hurt by frost or sun, nor torn by wild bird or beast. Not that he makes light of these; but he discriminates between safety and danger.

"Happy under prosperous and adverse circumstances alike, cautious as to what he discards and what he accepts: nothing can harm him.

"Therefore it has been said that the natural abides within, the artificial without. Virtue abides

in the natural. Knowledge of the action of the natural and the artificial has its root in the natural, its development in virtue. And thus, whether in motion or at rest, whether in expansion or in diminution, there is always a reversion to the essential and to the ultimate."

"What do you mean," inquired the spirit of the river, "by the natural and the artificial?"

"Horses and oxen," answered the spirit of the ocean, "have four feet. That is the natural. Put a halter on horse's head, a string through a bullock's nose,—that is the artificial.

"Therefore it has been said, do not let the artificial obliterate the natural; do not let will obliterate destiny; do not let virtue be sacrificed to fame. Diligently observe these precepts without fail, and thus you will revert to the divine."

*(N.B. What St. Paul was to Christianity, Chuang Tze was to Taoism. A mystic, moralist and a social reformer, Chuang Tze, who lived in the third and fourth centuries B.C., was the most renowned sage of his time in China, and had exerted a remarkable influence on the philosophy of Taoism, himself being greatly impressed, in his early life, by the Tao-Te-King. Whilst he challenged the factualistic perspective and worldly wisdom of Confucius, he tried to introduce a measure of realism into Taoist philosophy, and what is more remarkable is that though apparently India had then no cultural or religious link with China, the works of Chuang Tze bear a striking resemblance to many of the aspects of the philosophical outlook as represented in the Mahabharata. The above is translated from the Chinese, by Herbert A. Giles.)*

## THE MAHATMA ON THE BUDDHA

I have heard it contended times without number that the Buddha did not believe in God. Such a belief contradicts the very central fact of Buddha's teaching. He reinstated God in the right place. It is my deliberate opinion that the essential part of the teachings of the Buddha now forms an integral part of Hinduism. It is impossible for Hindu India now to retrace her steps and go behind the great reformation that Gautama effected in Hinduism. By his immense sacrifice, by his great renunciation and by the immaculate purity of his life, he left an indelible impress upon Hinduism.

(M.K. Gandhi, in 1927)



## CALL OF THE ETERNAL

(Sri Swami Sivananda)

Today man is on the threshold of stupendous adventure into the realm of matter and space. The age of electronics heralds the universal realization that matter is an expression of the spirit, and the limitless space opens to man the boundless possibilities of knowledge, which is eternal, and shows him the continuity and the variety of existence, which also is deathless.

Spirit manifests matter, expresses itself through it, proclaiming its omnipresence, and the tremendous interaction of the two causes this world of phenomena, changing, diversifying, unifying, deluding, individualizing the fragments of the spirit, lending transitory realities to separative consciousness, to the play of likes and dislikes, and yet providing the finest scope to the individual fragments to merge back to its original source, from where everything has come, which sustains all, and to which everything must dissolve, yielding place to newer elements to appear into the phenomena of new matter. Thus the endless cycle revolves on.

When there is so much to know, when the realm of consciousness is endless, and when the instrument of perception, mind, is able to touch only its fringe, itself being a very imperfect means, when life is so interdependent, when the prosperity of one is linked with the welfare of another, when the happiness of one is entwined with the well-being of another, it is a gigantic folly of man to imagine himself to be omniscient and omnipotent, to wallow in selfishness, crooked-

ness and hypocrisy, to be passionately interested in his own welfare.

Man must be humble. He must trace back his lost spiritual tradition, the oneness of existence of the Vedanta, the all-embracing compassion and ethical idealism of the Buddha, the supreme self-sacrifice and graceful mercy and unique devotion to truth of Jesus, the brotherhood and fervent aspiration of Mahammad. Man must look within, introspect and find out that he is not what he supposes himself to be, that he is neither a supreme genius and the acme of perfection, nor is he merely a bundle of the senses, a tool of his ego, buffeted by attraction and repulsion, love and hate, praise and censure.

Trace back your innate divinity. Within you are boundless possibilities of spiritual unfoldment. Within you is eternal truth. Within you are perennial joy, peace and felicity. Cast off the slough of attachment to all that are petty, mean and shallow. Discipline the mind. Strengthen the will. Purify the heart. Overcome the negative by the positive, the unholy by the holy, hatred by love, wrong by forgiveness, evil by goodness. Do not be self-deluded. You have a long way to go. Do not be disheartened; the Lord is by you. Tear out the veil of illusion. Accept things in their proper values. Cultivate a correct understanding.

*(From the message sent on the occasion of the inauguration of the Sea Cow Lake (Durban) Branch of the Divine Life Society.)*

## DIVINE LIFE

Practise Ahimsa (non-injury), Satya (truthfulness) and Brahmacharya (purity and continence). Be kind, generous, humble and tolerant. Adhere to Dharma or righteousness. Serve the poor, the sick, the suffering. Be dutiful. Be helpful to all. Control the mind and the senses. Remember the Lord and repeat His divine name. Love all. Serve all. Purify, concentrate and meditate. Seek the Eternal. Have equal vision and balance of mind. Live for the Divine. Conquer the lower self, and cultivate the higher, noble nature of purity and goodness. This is Divine Life.

(Sri Swami Sivananda)



## IDEALS OF THE DIVINE LIFE SOCIETY

(Sri Swami Sivananda)

The Divine Life Society is an all-inclusive campus for self-culture. It provides you a synthetic scope for building up the body and the mind, to cultivate and strengthen the spiritual propensities within, and to canalize your faculties for the good of all.

The members of the Society should have neither the self-righteous mission of perfecting man from a pedestal of superiority or of proclaiming a new religion, nor should they have any set creed or dogma to impose upon others. Dissemination of spiritual knowledge is their ideal, but even that should be done with a broad perspective and persuasive humility, rather than with a forthright proselytizing bias.

Practical spiritual life, built upon the basis of ethics and morality, is the ideal of the members of the Society, but even here there should be no self-righteous imposition of a set method but a latitudinarian scope for evolution should be provided to each according to one's temperamental and traditional background.

The basic tenets of spiritual life such as truthfulness, non-violence and purity should, however, be universally applicable, and only those who have the spirit of dedication to these and a capacity for their application, as far as possible, can be true members of the Society.

The members of the Society are not self-styled upholders of divinity on earth. They are the servants of God, servants of man. They are seekers of truth and propagators of the gospel of truth. Their life is of self-discipline, enquiry, meditation, selfless service and dissemination of universal spiritual knowledge.

I wish all members of the Society the most glorious enblossoming of the spirit within them, through self-effort, discipline, prayer and purification, and may the fragrance of their holy aspiration continue to waft around them in an ever-widening circle, inspiring, enthusing, ennobling, healing and enlightening the brotherhood of mankind.

## SIVANANDA ADHYATMA SUTRAS

1. The way to God lies through the heart.
2. Religion is best expressed through ethics and morality.
3. Goodness is the price, happiness the reward.
4. Conquest of mind is the greatest victory.
5. God is one in all, and all in one.
6. To define God is to deny Him. But He is attainable through the practice of goodness, self-discipline, inquiry and meditation.
7. Example is better than precept. Silent example is better than loud example.
8. Thought determines character; character impels action; action decides the future.
9. Man, thou art a pilgrim here. This world is a vast university.
10. The goal is one, the paths are many. The paths should not clash.
11. Superiority and inferiority complexes are products of ignorance.
12. Reformer, reform thyself first.
13. All work is sacred. Work is worship.
14. Evil cannot be destroyed, but practice of goodness will detract evil.
15. Truth is found in a peaceful, pure heart, which has freed itself from attachment and illusion.
16. If you want to find peace, be dispassionate and content.
17. Cowards can never realize God.
18. Let your life be a long prayer, dedicated to the service of God through the service



of fellow-beings.

19. Gross self-interest is the root of all misery.

20. Solitude is in one's own heart.

21. Happiness is in detachment.

22. Fulfilment is in emptying the heart of all impurities and desires.

23. Expect nothing, and you shall know no disappointment.

24. Justice is found from one who thinks not of himself.

25. The path of righteousness is the guiding tract of duty.

26. God knows what is best for you. Do your duty as a trustee of the Divine, not as a proprietor.

27. Do not blame others. Everything is for your good.

28. A pure mind is your best friend.

29. Hate none, belittle none, hurt none. The same Lord dwells in all.

30. By injuring others you injure yourself.

31. Take care of your thoughts, your life will take care of itself.

32. It is a sin to be pleased with oneself. But by shutting out the possibility of progress, self-inquiry and introspection, the process of degeneration sets in.

33. No religion is superior or inferior. What is best for one, may not be good for another.

34. You do not want to be hated; therefore hate not others.

35. You do not want to be deceived; therefore deceive not others.

36. You do not want to be hurt; therefore hurt not others.

37. You do not want others to be angry with you; therefore be not angry with another.

38. You do not wish to be treated unjustly; therefore be just.

39. You do not wish others to have evil intentions towards you; therefore have good intention towards all.

40. 'Do as you wish to be done by' is not only a noble ideal but a practical necessity.

41. Do the right and be content and peaceful.

42. It is easier to pull down than build; therefore be positive, constructive.

43. Be charitable in mind and action, so that your heart may expand.

44. Charity of material goods is easier than charity of mind.

45. What comes from heart, goes to the heart.

46. Mind your own business and leave others to theirs.

47. No one is a fool always, and no one is wise at all times; therefore have respect for all and condemn none.

48. God is the end, the world the means. God is the target, the world the bow, and man the arrow.

49. One should profit himself by the world, and not become a bridled slave to it.

50. Love of fellow-beings means being helpful to others.

51. One cannot do selfless service and yet be self-centered.

52. Take care of today; tomorrow will take care of itself.

53. Grace of God flows equally towards all. Those who open their hearts to it, realize its presence.

54. Do not brood over the past and build no castles in the air. Live in the present.

55. Honesty, truthfulness and sincerity, patience, tolerance and simplicity, humility, nobility and forgiveness, love, compassion and courage, strength of will and mind, confidence, boldness and selflessness,—are the marks of Dharma.

56. Be not vain, arrogant, self-conceited. Close, and those shall be shut out. Open, and thou shall be filled.

57. Be wise like Nachiketas, virtuous like Yudhishtira, merciful like Buddha, devoted like Prahlad, determined like Bhima, dutiful like Rama, and pure like Jesus.

58. Purify, concentrate, reflect, meditate, realize.

59. Adapt, adjust, accommodate.

60. Be good, do good.



## BHAKTI YOGA

*(Sri Patricia Pearson, Johannesburg)*

Bhakti Yoga is the Yoga of Love and Devotion and intense attachment to God who dwells within us. It is the exclusive turning of the emotions of the human heart towards God. It is the concentrating of emotions on a particular form of God. Some people prefer the abstract form, some people find ritual and symbols great aids in concentration, whilst I personally prefer the way of the Guru. Love is the motive force of Bhakti Yoga—Love of the Divine as the Supreme Being who is the author, the friend and the guide of all creatures.

Love and devotion forms the basis of all great religions. St. Paul in his Epistle to the Corinthians said:

"Though I speak with the tongues of men and of angels, and have not Love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not Love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Love, it profiteth me nothing.

"Love suffereth long, and is kind;  
Love envieth not;

Love vaunteth not itself, is not puffed up,  
Doth not behave itself unseemly,  
Seeketh not her own,  
Is not easily provoked,  
Thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;  
Beareth all things, believeth all things,  
hopeth all things, endureth all things.

"Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we

prophecy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, Love, these three; but the greatest of these is Love."

Bhakti Yoga teaches us that this love may take one of these five forms: Dasya, Sakhya, Vatsalya, Madhurya and Santa.

The Bhakti of the Bhakta or devotee of the Dasya type may be likened unto the love of the servant for the Master. Sakhya is the love that can exist between two friends. The love that the Divine and human soul have for each other. Arjuna and Krishna are typical examples—Arjuna being the individual soul and Krishna the Divine Soul. Vatsalya is that love the mother has for her child. In this form of Bhakti God is loved as one's own child, who is dearer than life itself. In Santa the Bhakta meditates upon the Lord peacefully in utter silence and tranquillity. But the crowning perfection of Love is the Madhura type, the love of the lover for his Beloved. The human soul the lover desiring complete union with the Divine Beloved. This is the highest, the deepest and the sweetest of all forms. Self-surrender is the natural movement of this love. A joyful and unlimited self-surrender leading to a complete union of the human soul with the Divine. All the aspects of everyday life, the worries, the troubles, the grief and the strife are submerged and overcome so that the life of the Bhakti Yogi becomes a ceaseless poem of delight.

The ideal Bhakta desires nothing for himself, neither knowledge, power nor fame, but the sole consuming passion of his being is the pleasure of



his Beloved—the Divine.

This devotion must not be mistaken for a state of emotionalism. It is actually a thorough discipline and training of one's will and mind which gradually turns *Apara-Bhakti* into *Para-Bhakti*, and when we reach this stage we see God alone everywhere and in everything.

Bhakti Yoga leads us a step further along the "Path that leads to Wisdom." The other Yogas teach us something about the manifestation of God, in and through all forms of life. Bhakti Yoga teaches us to love God, teaches us how to advance Spiritual unfoldment, until we reach the stage where we will no longer find fault with the world, with our work, or in fact with anything, because we will realize the Ever-present Love of the Absolute. How then can a Bhakta say that those whose Spiritual nature is less developed than our own are "sinful souls?" Such thoughts are quite impossible to a Bhakta, who sees in all forms of Religion, however crude they may be, the one Great Idea—God.

This love we talk of so glibly is not the fickle love of first sight. It is an enduring state which we want to build up. Just as a seed, when planted in a garden, must be carefully nurtured and cultivated, eventually it grows into a strong healthy plant and final fulfilment as it bursts forth into bloom, so also must we gradually develop love in the garden of our hearts.

This can be achieved by the practice of continuous thinking of God, by mixing with spiritual people and by the repetition of the Guru Mantra. This latter will not only develop devotion but will also result in the accumulation of knowledge that is inaccessible to one who does not "read between the lines." For the Bhakta who is regular and serious with the repetition of the Mantra, the reward is by having many things revealed to him that remain mysteries to others who can but read with the mind and are unable to read with the Soul. As the scriptures are studied with attention and sympathy, their inner meanings become clear. In

due course, life itself will be an open book from which the Bhakta may learn all things.

Prayer is a path that leads us to God. All we need do is to open our hearts and minds to His Love, to love Him, to *want Him*, and the Peace of His presence will fill us with the joy of His Love. We must pray to God with the heart, not with the lips. Therein lies the secret of Prayer. God does not need our praise or our wealth, all He wants is our hearts. "Whoever offers Me with devotion a leaf, a flower, a fruit, water, that I accept offered by the pure-minded, with devotion" said Lord Krishna to Arjuna.

Behind the black clouds of pain and want, disappointment and despair is the ever-present hand of God, guiding us to the path of peace and the Kingdom of Heaven within us. Prayer is the aspiration of the Soul. It expresses all that the Soul desires and all that it would do. When we realize that the Soul is a spark from the Divine we cannot but feel that the real desire of every Soul is to obtain Union with God. Prayer will prepare the mind for the inflow of Spiritual Power and Devotion that God ever manifests.

Further ways of attaining that true spirit of devotion are: Discrimination and right understanding, truthfulness and straightforwardness. Selfless service is another means; this purifies the heart and prepares the heart and mind for the reception of knowledge of the Self. Then we have charity, cheerfulness and hope. And lastly, which in my opinion is most imperative, a Guru. In Him we embrace our eternal Father, our Friend and Lover, our Teacher and Master and our sole-Deliverer and Refuge. Beyond all these relations we find something in Him which is unutterably comforting and reassuring, sustaining and healing, something which only a child feels when it looks up into the eyes of its mother. There is no relation that can be so profound and so serenely secure and self-sufficient; no other tenderness that can watch over one with such inexhaustible patience, over the slow stumbling progress of our



evolving souls. Blundering and floundering in the dark we approach Him for knowledge and guidance and He dispels the gloom and leads us, step by step, towards the heavenly Light. Feeble and deserted, weak and timid, we approach Him for strength and courage, and He chases away from us all fear and sense of frustration. He pours into our hearts and our lives the wealth, harmony, sweetness and beauty of God's divine existence. His radiant smile enfolds us in God's heavenly charm and his tenderness heals us of all grief and sorrow. The finite and frail intellect cannot solve the problems of the world. It cannot solve the "why" and "how" of this universe. It is only intuition that is attained through the Guru's Grace and ceaseless practice of devotion, which can answer all problems.

Bhakti culminates in Jnana (wisdom). Lord Krishna said to Arjuna "Without Bhakti you cannot enter into Me." Bhakti itself purifies the mind, removes the oscillation of the mind, and in the

end brings down the Light of Knowledge.

But, for integral development we must follow the "Yoga of Synthesis," the very basis of my Master's teachings which is built up from the four main spiritual paths for God-realization, viz., Karma, Bhakti, Raja and Jnana Yoga—as knowledge without love would be dry and uninspiring, love without wisdom would become pure sentiment and if we do not give out our knowledge and love in service of humanity, we are in danger of becoming a stagnant pool, for it is the same law in nature that the more one gives the more one receives.

In conclusion I would like to quote these soul-inspiring words of my Master:

"The deeper a man's love of God is, the greater is his spiritual knowledge, in due proportion to this capacity and depth of love. The final consummation of love of God is Union with God. Love of God is inborn in man by virtue of his spiritual evolution."

## EDUCATION OF THE CHILD

(Sri Swami Sivananda)

If the child is trained properly from the very beginning, then you will have very few problems later on. You will have very few occasions to chastise the child. All good Samskaras should be implanted in the child, since it learns to talk.

When the child is born, the parents should feel that the Lord has graciously entrusted to their care the greatest treasure on earth. No sacrifice is too much if that would enable them to mould the child properly.

When the child is somewhat mischievous, as all children are, the mother frightens it. Oh, ghost will come, she tells the child if it does not sleep quickly. This is not proper. Any type of fear element must be kept away from the child as virulent poison. The child must not know what fear is.

### BE HELPFUL TO THE YOUNGSTER

The child has an inquisitive nature. It wants to know. All knowledge is acquired by man only through this inquisitive nature. Its mischievous-

ness is also a manifestation of this inquisitiveness only. It wants to find out; it wants to know. When the child is awake at night, it goes on asking various questions. You get annoyed! No: you should take immense delight in answering the questions intelligently so that the child will know, and satisfy its curiosity. Of course, you could always keep away subjects that are forbidden to children, in an intelligent manner.

The baby may not understand the sublimity of your words, but you should always sing the most sublime lullabies, entertain it with inspiring stories, and avoid all negative thought, word and action in its presence. You should always be positive and spiritual in your approach towards the baby.

The parents must never quarrel or speak ill of anybody before the child. The child must be away from vulgar manners or indecent utterings. You should be all encouragement, love and kind-



ness. You should never show a wry face, nor get annoyed or disgusted with it.

### MIX DISCIPLINE WITH LOVE

This does not mean that you should dote over the child. When the child grows into a boy or a girl, when it has learnt to walk, to talk and to play, you should mix discipline with love. Even then do not frighten the boy; nor should you instil any kind of negative emotion into it. Lovingly and intelligently you should try to maintain discipline, and you should make the boy understand the glory of a disciplined life. If your earlier training has been good, you will find even in his boyhood your son needs no chastising. He will readily obey you. And, if you take care to see that he chooses the right type of companions, you will have no problem at all.

The very first words you teach the child should be the Lord's name. The very first idea that you put into the boy's mind should be spiritual and moral. When the child is able to sit up and talk, you should train it to sing divine hymns with closed eyes at the family altar. To the young boy you should teach the glory of a spiritual life, the purpose of morality, the principles of cleanliness, hygiene and health.

### UNDERSTAND THE CHILD'S PSYCHOLOGY

Even a problem-child can be moulded properly if your approach is the right one. The problem-child is essentially a creation of the parents. Obstinacy should be met by firmness spiced with love; ignorance should be met by knowledge coated with compassion; idiocy should be countered with intelligence coupled with kindness. Let the child's heart know that you are sincere, eager and earnest in your attempt to mould him into an ideal citizen, a glorious manhood dedicated to the good of the world. You will succeed.

It is for the parents to adapt with the child; not for the child to adapt with the parents. In most cases, disharmony between the youth and the parents is a direct result of torturing and shocking the mind of the child or the adolescent by arbitrary behaviour of the parents. In many cases the child receives no real love from the parents, except mere attachment grown out of constant association. The parents think they love the child who is the apple of their eyes, but they really do not. There is a complete disregard to understand the mind of the youngsters, lack of sympathy as sought for by them. In the name of the child's welfare the parents often permanently break up its tender heart. By chastizing a child before outsiders the problem is by far aggravated than remedied. An unhappy companionship of the parents, is often a serious menace for the future home of the adolescent. Many things which the child hears in its early age are implanted in the young mind, but when the years bring maturity there is severe shock, which shatters the reverence for the parents. Therefore, the parents should never utter any vulgar or obscene word before the child.

The parents must be extraordinarily careful in dealing with boys or girls of eleven to fifteen years old.

Kindly do not forget that only if you are ethical, moral and spiritual, your children will also become so. If you neglect the fundamental virtues of life, your children will imitate you and become worst materialists. Through proper effort you can surely train your children into ideal citizens, leaders, reformers, Yogins and Jnanins.

May the blessings of the Lord be upon you all!

### YOGA FOR THE WEST

The first American (English) edition, revised and enlarged and handsomely got up is now made available by Sri Marshal (73-04-116 Avenue, St. Albans. New York, NY) at 3 dollars per copy. The book is also available at the Candle Light Shop, 417 NW 20th Street, Miami 36, Fla, USA.



## CONQUEST OF MIND

(Sri Swami Sivananda)

Mind is Atma Shakti. Mind is a bundle of Vasanas (desires) and Sankalpas (thoughts, imagination). Mind is a bundle of Raga-Dwesha (likes and dislikes). Annihilation of mind or Manonasha is Moksha or liberation.

Manolaya is temporary absorption of the mind. This cannot give Moksha. The mind can come back again and wander about in sensual objects. Manonasha alone can give release from birth and death.

How is the mind purified, brought under control and how are its activities stopped, and how is it annihilated? Here are some useful and practical points. Mind can be controlled by Vichara or enquiry of "who am I?" This is the best and most effective method, a Vedantic method. Realize the limited nature and the unreality of the mind through philosophical thinking.

Eradicate the feeling of "I-ness" or egoism. Ego is the seed of the tree of mind. "I"-thought is the source of all thoughts. All thoughts are centered on the little "I." Find out what the little "I" is. This little "I" will dwindle into an airy nothing on Atmic Vichara. It will be absorbed in the Infinite "I" or Para Brahman, the source for the little "I" or Ahankar (egoism).

The sun of Self-realization is fully seen when the cloud of ego disappears.

Vairagya (dispassion) is another method for annihilating mind. It is distaste for objects of sense-pleasures by finding out the defects in the sensual life. Objects are perishable. Sensual pleasure is momentary and illusory.

Abhyasa or practice is another method. Concentrate the mind by fixing it on Brahman. Make it steady. Abhyasa indicates ceaseless meditation. This leads to Samadhi.

Anasakti or non-attachment is the sword to destroy the mind. Take the mind away from the

objects. Detach. Attach. Detach it from the objects, and attach it to the Lord. Do this again and again. D.I.N. Do it now. The essence of the seed of the sprout of world-experience, which is desire, can be destroyed by the fire of non-attachment.

Vasana-kshaya is another method. Vasana is desire. Renunciation of desires leads to Vasana-kshaya. This will lead to annihilation of mind. (Manonasha). Desire for the objects of pleasure is bondage; giving it up is emancipation. Desire is the most essential nature of the mind. Mind and egoism are synonymous.

Vibration of Prana causes movement of the mind. It gives life to the mind. Pranayama or control of Prana will stop the activities of the mind. But it cannot destroy the mind to its roots as through Vichara and Self-realization.

Control the thoughts or Sankalpas. Avoid imagination or day-dreaming. The mind will be annihilated. Extinction of Sankalpas alone is Moksha, or release. The mind is destroyed when there is no imagination. The experience of the world-illusion is due to your imagination. It vanishes away when imagination is completely stopped.

Mental renunciation of possessions is another method. The Absolute can only be realized when you have complete dispassion, possessionlessness, and extinction of the mind through Nirvikalpa Samadhi.

Attainment of equanimity is another method. Be balanced in pain and pleasure, heat and cold, praise and censure.

Japa, Kirtan, prayer, devotion, service of Guru and study of scriptures are also means to annihilate the mind.

He alone experiences everlasting peace and eternal bliss who has transcended the mind and rests in his own Satchidananda Atma.



## MUNDAKA UPANISHAD

(Sri D.S. Krishnaiyar, Bombay)

Mundaka Upanishad belongs to Atharva Veda. It consists of three parts, with two chapters in each. Brahma Vidya is directly taught in this Upanishad, and it is commonly understood that this Upanishad should be studied by Sannyasins. Mundaka means a Sannyasi.

There are two kinds of knowledge, higher and lower. Higher knowledge is knowledge of Brahman, and the lower knowledge consists of Vedas—Rik, Yajus, Sama and Atharva—and Vedangas such as Siksha, Kalpa, Vyakarana, Nirukta, Chandas and Jyotisha.

Sacrifices are twofold: Kamyas and Nishkamyas. The former takes to higher worlds as prayed for and as stated in Vedas and these Jivas come to the earth when the fruits of Karma are exhausted by enjoyment in the higher worlds; and the latter, when done with devotion and self-control, takes man through Devayana—to the region of Brahma—and eventually he attains Mukti along with Brahma. This is known as Krama Mukti.

The nature of Brahman has been indicated in a largely negative way in Mantra 6 of Chapter I, part I, of the Mundaka Upanishad:

"That which is unperceivable, ungraspable, without origin, colourless, without eyes and ears, or hands and feet—that which is eternal, yet of manifold expressions, all-pervading, extremely subtle and undecaying, the source of all creation,—the wise behold everywhere."

The whole creation springs from Brahman. "As spider produces its thread and absorbs it, or herbs grow on the earth, and hairs come out of man, even so does creation spring forth from the imperishable." By Tapas of Brahman are produced Sukshma Bhutas, Prana, mind, Mahabhutas and the worlds.

From Him whose Tapas consists of Knowledge, are produced Brahma, name, form, matter, the Vedas (Rik, Yajus, Sama and Atharva), sacrifices, Devas, Sadhyas, men, beasts, birds, Pra-

na, Apana, etc., grains, faith, oceans, mountains, rivers, etc.

The Purusha who is the all is the Brahman. Self-luminous Brahman is seated in the cavity of the heart of man. He who knows this cuts asunder the knot of ignorance and his doubts disappear, and he becomes a Jivanmukta.

It has been described as to how one can reach Him, can become one with Him. The Upanishad adopts a beautiful simile in describing the process. **Pranava** (ॐ) is the bow, Atman is the arrow, Brahman is the target. By concentration and meditation the target must, as it were, be hit and one must become absorbed in Him just as the arrow becomes one with the mark.

The wise, by the knowledge of Brahman, knew that the whole creation is His vast expression, His Virat Rupa, His glory. They knew that the Omniscient Brahman dwells in the heart (Brahmapuram) and shines there as Ananda Rupam and Anritam. He who knows Brahman becomes Brahman.

We find another beautiful simile in Mundaka Upanishad. Jivatman and Paramatman are compared to two birds of beautiful plumage, resting on a tree. One eats the fruits of works—this is Jivatma. The other (Paramatma) witnesses the same. When the wise man sees the glory and the effulgence of Paramatma in his heart, he realizes his true Self and sees his identity with Paramatma. This can be attained only by the practice of truthfulness, austerity, true knowledge and unbroken continence.

**Note:** At that stage, the two birds really become one bird. It is emphasized that sinless Sannyasins alone are fit to practise this Sadhana. They attain knowledge through grace. Through knowledge their minds are purified, and through meditation they realize the Absolute.

What becomes of their body, etc., is stated here. All the 15 parts enter into their causes.



(What these parts are, are stated in Prasna Upanishad.) Senses are merged into their deities. Their Karma and Buddhi become one with Supreme.

There is yet another grand simile in Mundaka Upanishad. Just as rivers flow into ocean, relinquishing their names and forms, so do the wise, being free from name and form, attain the effulgent supreme Purusha.

This Upanishad emphasizes the following points:

- (1) Brahma Jnana is the highest and the greatest knowledge.
- (2) All other knowledges, including Vedic knowledge, are not competent to bring

about Mukti or emancipation.

- (3) Jivanmukti is the greatest ideal, next is Krama Mukti.
- (4) Sannyasins alone are most competent to practise knowledge of Brahman.
- (5) Brahman can be realized as seated in the "cavity of the heart."
- (6) The wise man sees the identity of his own self with the Supreme.
- (7) By the practice of truthfulness (Satyam), austerity (Tapas), true knowledge and unbroken continence (Brahmacharya), the sinless Sannyasins can attain the supreme state.

## MESSAGE OF PEACE

(Sri Swami Sivananda)

*[The following are the two parts of the Message of Peace sent to the peoples of China and Japan through Dr. Sushila Vighnay who is shortly to visit those countries as a delegate to the World Peace Conference to be held there.]*

### I

I send my warmest greetings to the people of China, through the noble and divine Doctor Sushila Vighnay, who is going out to China from India as a Messenger of Peace. Dr. Vighnay is well chosen by the Lord to carry this Message. She is one of my most devout disciples and has thoroughly imbibed my teachings. She is, therefore, best fitted to the holy task that has been assigned to her by the Lord.

Dr. Sushila herself embodies the principles of Peace. Sink all differences and serve all. Selfless service alone will purify your hearts and enable you to come face to face with the One Common Cosmic Consciousness that dwells in all beings.

Beholding the Self in all beings and all beings in one's own Self, everyone becomes fearless. Such a man has neither enemy nor friend to call so in the materialistic sense. His microcosmic personality merges in the macrocosmic oneness. He perceives unity in diversity, harmony in disharmony and concord in conflict. He cannot bear the suffering of the afflicted, and, therefore, is necessarily a humanitarian and a selfless servant of humanity.

He dares not become a capitalist at the cost of others. His conscience would not allow that. He knows that, thereby, he is keeping other manifestations of his own self in want and poverty. He dares not become a totalitarian and suppress the basic freedom of life. For, he knows that thereby he is checking his own voice, his own varied expressions and is outraging his own liberty, the very process of evolution.

If peace is to be achieved, this must be the ideal of every individual, every nation and every government. The course of action must be through individuals, for it is they who have the power to elect the Government of the nation.

May the Peace Conference in China be crowned with success! May God bless you all! May there be Peace in the whole world!

### II

In the Blessed Name of the One Lord that dwells in us all, I greet you, the noble people of Japan, and convey through the noble Dr. Sushila Vighnay, my best wishes and goodwill to you all. Dr. Vighnay is one of my best disciples and is saturated with the spiritual wisdom that the Lord



has been broadcasting through this humble instrument in His hands. She has, therefore, been well chosen for this blessed task of broadcasting the message of the peace-loving divine fraternity of India. Moreover, Dr. Vighnay has attended several Peace Conferences already held in Europe and is in a best position to give the correct lead to those who work for peace.

I have proclaimed in all my writings that peace is not hidden somewhere outside. It is inside, within the heart of man. Man has to turn his gaze within, to enjoy this peace. Dr. Sushila Vighnay will tell you how this process of turning the gaze within and leading a spiritual life—a life in spirit—at once bestows peace and happiness on all.

Peace, God, Atma, Brahman, Freedom, Immortality, are synonymous terms. Righteousness and peace are the obverse and reverse of the same coin. Love and peace embrace each other. Peace and unity walk together. Desirelessness moves hand in hand with peace. There can be no peace without love of God.

The kingdom of peace is beyond all speech, thought and imagination. It can be reached only by patient spiritual practices. This peace is not

an inert passive state. It is not a hypnotic trance. It is not a negative condition. It is a positive state of spiritual attainment.

Peace is your birthright. Peace is filling you within and without. Wonderful is the power of peace that brings joy and eternal bliss. Live according to the Divine Law of Love and the golden rule. First endeavour to harmonize your own emotions. Establish first the Kingdom of Peace in your heart. Individual peace and communal peace pave the way to world peace. Remove the discordant, inharmonious vibrations that are within you, first. There will be no war between one nation and another.

Individuals constitute a nation. Kill ruthlessly all suspicion, prejudice of all sorts, envy, jealousy, selfishness, greed for power and possession. Lead a simple life. Practise meditation daily and establish peace in your own heart. Then radiate it to your neighbours and all who come in contact with you. Disseminate it far and wide. Preach the gospel of peace to all men and women of the world.

May God crown the Peace Conference with success. May God bless you all. May there be peace on earth.

## MESSAGE FOR THE OCCASION OF IDD

(*Sri Swami Sivananda*)

The sense of fraternity, the love among one another, the bond of brotherhood—this is the spirit and genius of Islamic teaching. It is this cardinal principle of Islam that has now to play a very important part in building up world brotherhood; and through world brotherhood it has to forgo lasting world peace.

The oneness of all mankind, the spirit that seeks to live at peace, the equality among men, the urge to dedicate oneself to the service of Allah and work for the welfare of all—these constitute the main appeal upon which the energetic religion

of Islam is founded, and it is the message of these principles that the world needs so urgently.

Such functions as this Idd reception enact in practice the truth and meaning of these cardinal tenets of Islamic thought and life; and, therefore, it is that such functions assume great significance. May the Almighty Lord bless our Muslim brothers, on this happy occasion of Idd, with health, happiness, strength, peace, prosperity, and through them work for the building of world-brotherhood and peace. May God bless you all!



*Parable*

## MAYA AND THE MAGICIAN

*(Sri Swami Sivananda)*

Rana Raj Singh of Udaipur was sitting in his Durbar. A magician arrived and he begged the Rana for permission to display some miraculous feats. The Rana agreed. The magician threw up a thin rope above. The rope went up and remained suspended in the air, without any support. The magician said to the Rana that his rope had reached the Yaksha Loka (the kingdom of the Yakshas), that the Yaksha King was coming down to fight with him with a huge army, and so he was going up to fight with the Yaksha. Saying so, he climbed up the thin rope into the sky and disappeared. After a short while the war tumults began to sound and a huge battle-cry ensued. The sounds of piercing and cutting were heard. The hands, feet, and the body of the magician fell on the ground. The wife of the magician came running towards the fallen, mutilated body and began to weep. She begged the prince to get a pyre of wood, so that she may immolate herself with the dead body of her husband. The pyre was arranged and the wife of the magician got herself burned along with her husband. Shortly

afterwards the magician came down the rope. He bowed low at the feet of the Rana and enquired about his wife. The Rana narrated the whole occurrence, but the magician pretended not to believe. He called aloud to his wife, and lo! the wife at once appeared as if from nowhere.

The nature of Maya's actions is like the feats of the magician. Her acts have no support like the rope hanging from the mid-sky. Upon the supportless thread was enacted the curious display of the magician—the battle, the defeat and the death of the magician, his wife burning herself unto death, and yet both the husband and the wife were alive in fact. Nothing had really happened. The display was a mere illusion. So are the acts of Avidya (ignorance). There is birth, decay, death, change, formation and deformation, and vast phenomenal transformation. But in fact nothing happens; all is an illusory appearance. Only the Absolute exists in its eternal, majestic glory. The appearances are created out of delusion.

*An Ancient Chinese Story*

## WISDOM OF A SKULL

Chuang Tze one day saw an empty skull, bleached but still preserving its shape. Striking it with his riding whip, he said, "Wert thou once some ambitious citizen whose inordinate yearnings brought him to this pass?—some statesman who plunged his country into ruin and perished in the fray?—some wretch who left behind him a legacy of shame?—some beggar who died in the pangs of hunger and cold? Or didst thou reach this state by the natural course of old age?"

When he had finished speaking, he took the skull, and placing it under his head as a pillow, went to sleep. In the night, he dreamt that the skull appeared to him and said: "You speak well, sir, but all you say has reference to the life of mortals, and to mortal troubles. In death there are none of these. Would you like to hear about death?"

Chuang Tze having replied in the affirmative the skull began: "In death, there is no sovereign

above, and no subject below. The workings of the four seasons are unknown. Our existences are bounded only by eternity. The happiness of a king among men cannot exceed that which we enjoy."

Chuang Tze, however, was not convinced, and said, "Were I to prevail upon God to allow your body to be born again, and your bones and flesh to be renewed, so that you could return to your parents, to your wife, and to the friends of your youth,—would you be willing?"

At this, the skull opened its eyes wide and knitted its brows (as it were), and said, "How should I cast aside happiness greater than that of a king and mingle once again in the toils and troubles of mortality?"

*The immortal alone is happy, the mortal bound by pain, bondage and decay.*

*(Translated by Herbert A. Giles)*



## GLIMPSES OF SWAMI SIVANANDA

(Sri Irwin Troja, Trinidad)

The mission of Sri Swami Sivananda can best be understood by those who have had the good fortune of staying at the Yoga-Vedanta Forest University for some time. This mission comprises of his major purpose in the dissemination of spiritual knowledge, and around this has been built his Ashram to train spiritual aspirants, an up-to-date hospital, an Ayurvedic Pharmaceutical Works, a modern eye hospital, and a printing Press.

Although Swami Sivananda has written nearly 300 books, disseminating his philosophy of universal love, unity of religion, the ideal of brotherhood and the spirit of service, the different paths leading to spiritual perfection, the written word is not enough for him, as he is what he teaches and only by being in his presence for a short period, observing his actions as he performs his endless duties, can one feel the reflection of the Eternal Bliss which he has attained.

At the head of the fountain of the Divine Life Society his service will never end, as this world-wide organization draws from his example its inspiration, and is forever engaged in training new aspirants in the path of God-realization.

All seekers of the Truth receive his personal attention with a divine touch, and one is irresistibly drawn to him, as it is testified by the people from all over India as well as from foreign countries who continuously come to pay homage to this great saint.

Here at the Ashram he allows his devotees to find self-expression and contentment in performing whatever selfless service they can do. Some write articles for the magazines, some do typing work and office work, others attend to the kitchen, the hospital, the service at the temple, and the various other departments. From here flows the endless stream of spiritual literature that are sent out to all parts of the world for the inner uplift of man.

Swami Sivananda conducts nightly Satsang allowing his aspirants full participation, and they sing, pray, play upon musical instruments, read from sacred books and give lectures with such enthusiasm and sincerity that one finds oneself exhilarated and inspired towards the laudable ideals espoused by their Master. Serve, love, give, purify, meditate, realize, be good, do good, be kind, be compassionate, enquire 'Who am I?' know the Self and be free: this is the central teaching of Swami Sivananda.

It is a wonderful and indeed a heart-felt pleasure to see Swamiji bestow his love and understanding to the people that come to visit him, both educated and unsophisticated, rich and poor; they all receive the blessings of this simple and sincere Master.

Most of us have the impression that great Yogis can only be found in the caves of the Himalayas, but this is not altogether accurate, as there are many great Yogis in various cities and towns performing their chosen duties, and Swami Sivananda is the most perfect example of the dynamic Yogi who lives to serve mankind.

One can best understand this through personal contact rather than by word of mouth or descriptions of others; to feel his divine aura, to see his masterly administration as he performs his selfless services, one must observe him oneself.

Some of us also have the impression that an Ashram is a place where the individual is placed under conditions of austerities in order to achieve spiritual perfection, and as I have not been to other Ashrams, I am unable to mention anything of this, but I can say that Swami Sivananda conducts his Ashram in a most balanced way, and the aspirants are allowed and provided with all the facilities to enable them to grow and evolve physically, mentally, intellectually, and spiritually.

Another important factor in Swamiji's life is to see how he deals with the endless problems and



difficulties that people come to him with. He gives himself to all, and there can be no doubts as to his love and service in lightening the burdens of humanity.

Swamiji is also a great teacher and again one will not be able to understand all of his lessons, unless some time is spent here, so as to allow oneself to tune in to his reflections, as in every word he speaks, in every song he sings with his devotees, and in every action he performs, there are lessons to learn. It is true that some of us may not be able to recognize these lessons as Swamiji does not press upon us his convictions, but those who are fortunate enough to see the various implications in his speech, songs, and actions, receive inspirations in holding fast to truth.

Swamiji enjoys the bright side of life and

keeps all around him in good humour, with his spontaneous and naturally humorous expressions, and appreciation for the little services rendered.

At his office it is a wonder to see him perform a variety of duties with such effortless perfection and ease, as various aspirants bring in their work for his supervision, guidance and approval.

What is more astonishing is that while he is giving instructions to two or three persons about their work, he would be autographing various books for his devotees, and have snatches of conversation with the visitors, always enjoying good humour, and at times singing with the children that sit around him.

These, in short, are some of my impressions that I have acquired during my stay at the Sivandashram.

## SWAMI TAPOVANJI MAHARAJ

(Sri Swami Sivananda)

It is indeed a matter of pleasure for me to write about the life and achievements of late Sri Swami Tapovanji Maharaj with whom once I lived closely and observed his way of life. There were times when we used to go together to Kshetra for Bhiksha and spend time discussing the problems of philosophy. It was a pleasure to observe his novel ways, convincing explanations, his peculiar style of speaking in Hindi at times and his innocent laughter. He was a great Virakta and is known as such throughout the Uttarakhanda. Most of his life he spent in seclusion, scriptural study and meditation. His love of nature, which he so marvellously expressed through his poetry in Sanskrit, was something unique. The Himalayan birds with the beautiful plumage and the simple or the ordinary flowers received his special notice, the fine descriptions of which are to be found in his *Ishwara Darshanam* and other works.

Predominantly, His Holiness was a philosopher of the Eastern type, at once practical and prudent. He refused to swerve from his idea even under the most tempting and critical times. His supreme

reverence for the Upanishads and the Acharyas could not but impress every aspirant. When such matters used to be brought in for discussion, he would be all enthusiasm and bliss. He insisted on the equipment of the spiritual aspirant and taught qualified seekers (Adhikaris).

He has been acclaimed as one of the greatest Sanskrit scholars of the day. His command of prose and poetry was surprising enough even to scholars. His lofty feelings and pleasant emotions found effective expression in his works. Even in Malayalam he could write with the same elegance and ease. He was a great critic of literature. In matters of every-day life, too, he used to be critical and logical. He was a widely read saint. Many of my works in English and Hindi were perused by him. At times he used to give his opinion and pass his judgement on the worth of the works. He liked me immensely even as I did him. Our friendship was never slackened. The pleasant memories of the events that took place when we both spent our earliest period at Rishikesh are still green in my mind.

Sri Tapovanji Maharaj was a great conversationalist whose talk would appeal to all kinds of people, young and old, men and women, laymen and Sannyasins. Unless asked to clear philosophical doubts he refrained from talking on such matters but would engage the visitors in talks about the day-to-day affairs. In this he was unique. Very little reference to his own glorious life could be found in his conversations. His own autobiography appears more like a biography, as if it were written by a close associate of his! Name he avoided; fame he shunned. Prominence and prestige felt insulted whenever they were forced on him. Such was his indifference towards worldly things.

Great men are simple in their ways and behaviour. Tapovanji was simple in his dress and lived in an ordinary Kutir. He was content with the bare necessities of life. He could easily command all comforts and facilities; but he preferred to lead an unassuming life of utter simplicity. He shunned the Mandaleshwarship offered to him many times. Spiritual aspirants get inspiration from his life and teachings. His last words to the devotee who served him were "Do not get entangled in Bhranti, i.e., worldly illusion. I led a life of Virakta till the end of my life and I am happy." Equally significant was his statement which he made when some of the devotees wished to take him to Delhi for treatment. He said: "I do not want to go to Delhi. Do not even ministers die in Delhi? Are not people dying by thousands in London and Washington? It is immaterial whether one dies three days earlier or three days later. I came to Utterkashi that my body may be consigned into the Ganges." Here is the wisdom of a saint who would not be carried

away by the stress of time and need, but would stick to his ideal at any cost. Glory to such a mighty soul!

A man of Self-realization does not stand in need of defining God. He is beyond doubt and disbelief, argument and discussion. He cannot be disturbed by the happenings of the external world. His mind is ever balanced and steady. He is certain about the nature of the Truth which is at once transcendent and immanent, unborn and eternal. Experience and silence characterize his life. So Swami Tapovanji would not countenance useless wranglings of the intellect. Shantoyamatma—this Atman is silence—was his example.

A beacon-light of the Uttarakhand, a torch-bearer of wisdom, guide to seekers after Truth and a spiritual light of the Himalayas, Swamiji spent over thirty years in Utterkashi and Gangotri; occasionally he used to come down to Rishikesh in winter for giving Darshan and Upadesh to the thirsting devotees. His departure is a real irreparable loss to the spiritual world. But he is not gone anywhere. To the discerning ones he is everywhere as the immortal Atman.

He was a Jivanmukta and now he abides in the Eternal without a form. We pay our homage to this Brahmavidya Guru.

*(N.B. Sri Swami Tapovanji Maharaj was a few years senior to Sri Swami Sivanandaji Maharaj. In the later 'twenties and in the early 'thirties, when Sri Swami Sivanandaji Maharaj lived in Swargashram, Rishikesh, Tapovanji Maharaj was his close companion. Later, Swami Tapovanji went to Utterkashi, in the upper Himalayas, where he spent the rest of his days till he attained Mahasamadhi last year.)*

## HOME REMEDIES

This unique work of Sri Swami Sivananda, dealing on simple, easily available household remedies, with detailed description of their effectiveness on particular ailments and with adequate instructions for their use, is now available at Rs. 5.00 (postage extra) from the Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P.



## DUTY OF SADHUS

(Sri Swami Sivananda)

*[The following message was sent on the occasion of the inauguration of the Sadhus' Training Camp recently held at Paramartha Niketan, Rishikesh, under the auspices of the Bharat Sadhu Samaj. The Camp was inaugurated a month ago by Sri Gulzarilal Nanda, Union Minister for Labour and Employment and Planning.]*

Salutations to the Sadhu Mandali, assembled on the banks of Mother Ganges, in the Holy Uttarakhand. My Pranams to our venerable and noble Minister Sri Gulzarilal Nanda who is a Sadhu at heart. Prostrations to His Holiness Sri Swami Sukadevanandaji Maharaj and the other saints gathered together at Paramartha Niketan on this holy occasion.

The training of the Sadhus for constructive service of mankind is the greatest need of the hour. All true Sadhus represent the divine force for the good. They are the Divine Shakti. They are Vibhutis of the Lord. Their words have power, because they are embodiments of renunciation and the highest spiritual aspiration.

A little training is required to shape this power in such a way that it can work wonders in all fields of human activity. Those in need of their service must get the service, and the Sadhus must be well informed of the need of the masses. The

problem of the masses must be well understood by the Sadhus. Sadhus must be trained in educational methods, in health and hygiene; the missionary spirit must be infused into them.

More than everything else, Sadhus must be exhorted to be the very embodiments of the ideals they hold dear. Practice is the greatest sermon. Truth, love and purity, nobility, divinity and magnanimity—are the ideals that the Sadhu must manifest in his daily life. Only those who possess these ideals are real Sadhus. Side by side, he must have a thorough knowledge of mass psychology, individual psychological factors and sociological problems. Then he will be able to render substantial service to humanity.

Sri Swami Sukadevanandaji Maharaj and the other great Mahatmas who are taking a keen part in this Training Camp are great Masters in the spiritual field. May their light and God's Light be your guide. May God bless you all!

## MESSAGE TO THE PEOPLE OF CZECHOSLOVAKIA

(Sri Swami Sivananda)

*(As the teachings of Sri Swami Sivanandaji Maharaj are being disseminated on an ever-widening scale in many parts of the world through the various branches of the Divine Life Society and the Yoga-Vedanta Forest University, there are many abroad who, though unable to undertake an expensive trip to India, are eager to hear the Swami's voice and see him on the silver screen. On this account, eager aspirants specially come over to India to film the daily life of Sri Swami Sivananda and record his voice on the tape with the object of screening and broadcasting them in their own countries. Devotees of Swamiji in Czechoslovakia wanted to hear his voice, and Dr. Ruppeldt of Prague took the initiative of recording*

*the saint's message to the people of that country, to be broadcast over local radio stations.)*

The message that the world needs today is the message of peace and understanding. Peace springs from wisdom. True knowledge of man's essential nature and the goal of his life alone can enable mankind to enjoy peace. Man's essential nature is divinity. Man is made in the image of God. God is love. God is the Father of all beings. Realizing this, man ought to love all beings. Thus would he really be an image of God, as essentially he is. The veil of ignorance that hides this reality clouds his intellect, and generates in his heart undivine qualities like hatred, suspicion, anger, greed, lust and aggressive exploitation. This veil

should be torn asunder by the dissemination of spiritual knowledge. This is the only way to the achievement of universal peace and common prosperity.

The Divine Life Society is engaged on such a task. It aims at wide dissemination of spiritual knowledge. At the Yoga-Vedanta Forest University, here in India, students from different parts of the world are trained in Yoga and Vedanta. Many seekers from abroad come and stay here for long periods of training. They feel one with the monks who reside here permanently. They are

treated as beloved spiritual brothers. The Society publishes spiritual literature on a large scale. Over a lakh of rupees worth of this literature is distributed free to seekers after truth all over the world.

I cordially invite all of you to this holy place, to this holy brotherhood. I send you all my warmest greetings and salutations. May God bless you friends, the people of Czechoslovakia, with health, long life, peace, prosperity and Eternal Bliss.

## VIVEKACHUDAMANI

(Sri Swami Narayananda)

आकाशवन्निर्मलनिर्विकल्पं

निस्सीममनिस्पन्दननिर्विकारम् ।

अन्तर्बहिः शून्यमनन्यमद्वयं

स्वयं परं ब्रह्म किमस्ति बोध्यम् ॥३६३॥

393. Pure like the ether, changeless, without limits, motionless, and unqualified is the supreme Brahman. The Brahman is a void, both inside and outside. It is non-dual and is itself the supreme. What else is there to be known?

Notes : आकाशवत्=like ether; निर्मलम्=pure; निर्विकल्पम्=changeless; निस्सीमम्=boundariless; निस्पन्दनम्=Motionless; निर्विकारम्=unqualified; अन्तर्बहिः=inside as well as outside; शून्यम्=void; अनन्यम्=non-separate; अद्वयम्=non-dual; स्वयम्=itself; परम् ब्रह्म=the supreme Brahman; किम्=what; अस्ति=is; बोध्यम्=to be known.

Commentary : Void : This means that the Atman is of non-dual existence, nameless and formless. It should not be taken to mean nothingness. It is devoid of sensual experiences. It is supreme consciousness, eternally existent. In supreme Atmic realization the subject and the object merge. This is meant to convey here by the statement that Atman is void both "inside and outside." When the Atman is known nothing else remains to be known.

वक्तव्यं किमु विद्यतेऽत्र बहुधा ब्रह्मैव जीवः स्वयं  
ब्रह्मातैजगदातत् नु सकलं ब्रह्माद्वितीयं श्रुतिः ।

ब्रह्मैवाहमिति प्रबुद्धमतयः संत्यक्तबाह्याः स्फुटं

ब्रह्मीभूय वसन्ति सन्ततचिदानन्दात्मनैतद् ध्रुवम्

॥३६४॥

394. Of what use is much discussion in this regard? Jiva is Brahman alone. This Brahman alone appears as this extensive universe, for the Sruti says Brahman is non-dual. It is a settled fact that one whose knowledge is well-settled on this truth that "I am Brahman only," one always remains aloof from external objects and is ever merged in the inner Self.

Notes : वक्तव्यम्=should be said; किम्=what; विद्यते=there remains; अत्र=here; बहुधा=various; ब्रह्मैव=Brahman alone; जीवः=individual; स्वयम्=himself; ब्रह्मातैजगदातत्=world is Brahman only; नु=indeed; सकलम्=everything; ब्रह्माद्वितीयम्=Brahman non-dual; श्रुतिः=the scriptures; ब्रह्मैव=Brahman alone; अहम्=I am; इति=thus; प्रबुद्धमतयः=of illumined intellect; संत्यक्तबाह्याः=leaving the external; स्फुटम्=clearly; ब्रह्मीभूय=becoming Brahman; वसन्ति=live; सन्ततम्=always; चिदानन्दात्मना=by the Self; एतत्=this; ध्रुवम्=sure.



**Commentary:** Non-duality is an undisputed fact. Brahman only has absolute existence. Nothing else permanently exists. The world of diversity has no real existence. Whatever exists or seems to exist is all Brahman only. The burden of the Srutis is only to show the non-dual nature of Brahman and remove the false knowledge that other things are also real. One who realizes this remains ever merged in Brahman.

जहि मलमयकोशेऽहं धियोत्थापिताशां  
प्रसभमनिलकल्पे लिङ्गदेहेऽपि पश्चात् ।

निगमगदितकीर्तिं नित्यमानन्दमूर्तिं  
स्यमिति परिचीय ब्रह्मरूपेण तिष्ठ ॥३६५॥

395. You should slay the hopes reposed by egoism in this silly, physical body, full of dirt, and so too with the case of the subtle body. Realizing the ever-blissful nature of the Self, whose glory the scriptures always sing, and recognizing that Self to be one's own self, remain unmoved.

**Notes :** जहि=kill; मलमयकोशे=in the sheath full of impurities; अहं धियः=the feeling of 'I'; उत्थापिताशाम्=desire born of प्रसभमनिलकल्पे=in the air-like; लिङ्गदेहे=in the subtle body; अपि=also; पश्चात्=afterwards; निगमगदितकीर्तिम्=whose glory scriptures acclaim; नित्यमानन्दमूर्तिम्=embodiment of eternal bliss; स्यम्=oneself; इति=thus; परिचीय=knowing it as such ब्रह्मरूपेण=in Brahmic condition; तिष्ठ=remain.

**Commentary:** The attachment to both the physical body and subtle body is to be got rid of in the first instance. When this is done successfully, the individual begins to realize the glory of the Self within. The fountain source of happiness lies within. That bliss which is vainly sought

for in external things lies within. When one comes to realize this then comes to an End this vain search for happiness in objects and in the physical sheath. The physical and the subtle bodies are vestures or superimpositions on the Atman. They have no real existence.

शवाकारं यावद्भजति मनुजस्तावदशुचिः  
परेभ्यः स्यात्क्लेशो जननमरणव्याधिनिलयः ।  
यदात्मानं शुद्धं कलयति शिवाकारमचलम्  
तदा तेभ्यो मुक्तो भवति हि तदाह श्रुतिरपि  
॥३६६॥

396. As long as man worships this impure corpse such as the body, so long will his afflictions, consisting of birth, death and diseases, cling to him. But the moment the Self which is pure, immovable, auspicious, is realized, he becomes free from all afflictions. So say the scriptures, too.

**Notes :** शवाकारम्=the nature of corpse; यावत्=as long as; भजति=serves; मनुजः=man; तावत्=so long; अशुचिः=impure; परेभ्यः=of others; स्यात्=shall be; क्लेशः=sorrow; जनन=birth; मरण, death; व्याधि=disease; निलयः=seat; यदा=when; आत्मानम्=self; शुद्धम्=pure; कलयति=realises; शिवाकारम्=most auspicious; अचलम्=immovable; तदा=then; तेभ्यो=from these; मुक्तः=freed; भवति=become; हि=indeed; तदाह=says; श्रुतिः=scriptures; अपि=also.

**Commentary:** Attachment to the body is the root-cause of all sorrows, sufferings and fears, in this world. If by some means or other one becomes bold enough to reject this "corpse-like" body and shun its silly pleasures, one is sure to behold the inner effulgence of the Atman which is acme of all fulfilment. Attaining to it man becomes free from all pains, sorrows, miseries and regrets.

### NARADA BHAKTI SUTRAS

Here is a rare commentary on the *Bhakti Sutras* of Narada Rishi by Sri Swami Sivananda, with text, transliteration and translation. Pages 215 cr-8vo, price Rs 5. 00 (postage extra), available from S.P. League, Sivanandanagar.

## SAINT KUMARAGURUPARAR

(*Sri Swami Sivananda*)

There is ample evidence to show that God takes particular care to send, from time to time, saints and sages, to keep the spiritual current continuously flowing. The great saints, Sambandar, Appar and Sundarar, did a lot of good work in the seventh century A.C., to spread the gospel of Saivism in Tamil India and lay the foundations of the Bhakti schools of thought.

They were followed by Manickavasagar soon afterwards, who combined the path of Jnana with that of Bhakti, and whose songs are even now on the lips of pious people all over the Tamil-speaking areas including Ceylon, Malaya and South Africa.

The inroads of Islam into South India had their own effect upon the religious tranquillity of the land. Naturally, there had to come forth fresh luminaries to dispel doubts and instil renewed spiritual vigour in the minds of the confused and the incredulous.

One of them was Kumaraguruparar who did, in South India, what Guru Nanak did in the region of the Punjab, and Jnana Dev, Tukaram, Ramdas, Kabir, Mirabai and others in central and western India.

The story about this great saint was that although he became one of the profoundest scholars of Saiva Siddhanta philosophy in his later days, from his birth onward he never opened his mouth and was believed to be a dumb and stupid boy till his fifth year.

Kumaraguruparar was born in the Tirunelveli district of South India about three hundred years ago. One of the most famous temples dedicated to Lord Subramanya is that of Tiruchendur, in the same district, and the rather unhappy parents of Kumaraguruparar, in their despair at seeing their beloved son dumb, prayed to Lord Subramanya and took the boy to Tiruchendur with the intention of procuring for him divine grace directly.

Their prayers were miraculously answered and the multitude that had gathered in the temple on the occasion was stunned to see the dumb boy

give voice to a glorious song in praise of Lord Subramanya.

From then onwards, songs were ever gushing forth from the lips of Kumaraguruparar, and he became, like Sambandar and others, one of the acknowledged Saivite saints in South India.

He was an inspired poet and possessed all the glorious traits that are expected of a saint. He not merely enriched the Tamil literature by his immortal poems but also expounded the Saiva-Siddhanta philosophy in such an erudite fashion that it had a great influence, not only upon his intellectual contemporaries, but also upon succeeding generations.

In his time, Kumaraguruparar was the head of the Mutt of Dharmapuram. He helped in furthering the reputation of the institution as a centre of learning and of the dissemination of religious knowledge after the tradition of his cult. He established a Branch of the Mutt at Kashi, where he is reported to have performed several miracles. The tradition holds it that in order to get the permission for the establishment of the Mutt at Kashi from the Sultan of Delhi, he rode on a tiger and went to the Durbar of the Sultan who was obviously greatly influenced by his supernatural power, and the saint's wish was granted immediately.

Kumaraguruparar will ever be regarded as one of the staunchest champions of Saiva-Siddhanta which is but another name for Siva-Visishtadwaita.

May his blessings be upon all.

[N.B. It may be recalled here that the Kumaraguruparar Day is observed every year at Sivandashram (this year it is on June 4); when a special worship is offered at the Viswanath Mandir and Mahatmas and others fed. The expenses for the occasion are met from the interest of a sum deposited for the purpose by His Holiness Sri Kasivasi Arulnandi Tambiran; of Tirupanandal Adhinam (Dist. Tanjore), who is a great devotee of Saint Kumaraguruparar and a munificent supporter of noble causes.]



## ASHRAM NEWS AND NOTES

### HOW SADHUS CAN HELP SOCIETY

Addressing a batch of forty trainees from the Sadhus' Training Camp, which was recently held at Paramartha Niketan, Rishikesh, under the auspices of the Bharat Sadhu Samaj, Sri Swami Sivanandaji Maharaj said that Sadhus could play an effective role in the propagation of moral and spiritual ideals among the people and help in social regeneration, not only through precepts but by personal example particularly. He observed that the term "Sadhu" and the ideals of renunciation, purity, self-control, non-violence, selfless service and sacrifice were synonymous, and that it was the duty of every Sadhu to endeavour for the fulfilment of these ideals in their own lives and spread them among the people as best as they could. Though spiritual practices constituted the main object of a Sadhu, it was not possible to devote all the twenty-four hours to them, and hence some form of activity for the good of others was necessary. So long as one had body-consciousness and so long one depended on society for subsistence, the need for work remained imperative. The world was the Temple of God and it was here the great qualities of fortitude, adaptability, patience, fellowship and strength of mind and will were developed. Work, when performed without any strings attached or expectation of reward, did not bind the individual to the world but was a means for cleansing the heart. The life of a Sadhu was ideally constituted for the service of the world. Such was the message of Sri Swami Sivanandaji Maharaj to the trainees of the Sadhus' Training Camp. (His inaugural message for the same has been published elsewhere in this issue.)

### UNVEILING OF SIVANANDA PILLAR

An important event in the annals of the Ashram took place on the 23rd of May, when Raja Ram Dev Rao, of Hyderabad, unveiled the Sivananda Pillar which bears for the posterity a short life-sketch of Sri Swami Sivananda, his Twenty Spiritual Instructions, his Universal Prayer, and some of the cardinal tenets of the world's great religions, engraved on marble on its four sides, whereas on its pedestal tiers are given some of the Swasti Mantras, a few famous sayings from the scriptures, the four Mahavakyas (great utterances) of the Upanishads and also the Mahopadeshas (great instructions) of the saint himself such as 'Be Good,' 'Be Kind,' 'Be Compassionate,' 'Serve,' 'Love,' 'Meditate,' 'Realize,' which, though simple and unpretentious, constitute the very basis of all moral and spiritual aspirations.

### ADDRESSES OF FELICITATIONS

A notable feature of the period under review was the presentation of addresses of felicitation to three of the visitors to the Ashram, who have distinguished themselves each in his own way.

On 9th May, the students of the Yoga-Vedanta Forest University presented an address of felicitation to Sri Justice Janardan Mudholkar, of the Nagpur Bench of the Bombay High Court, on the occasion of his 57th birthday which was celebrated at the Ashram during his brief sojourn here.

The other recipient of a similar address was Sri P.M.N. Swami, of Bombay, whose remarkable services in the dissemination of spiritual knowledge, whose dedication to the principles of divine life, and devotion to saints and sages, were extolled by Sri Swami Sivananda in the course of a speech given on the occasion (on 20th May).

The students of the Yoga-Vedanta Forest University also presented an address of felicitation to Sri T. Elumalal, of Madras, commending his great devotion to Sri Guru Maharaj, his unquestioning munificence and generosity in helping the furtherance of the divine mission, and the noble qualities of humility, gracefulness and sincerity that were natural to the recipient of the address.

### GITA AND UPANISHAD IN PICTURES

On 14th, 15th and 16th May, Sri Paramananda Mehra, a distinguished artist from Bombay, screened a number of coloured slides describing the anecdotes and the philosophical themes of *Bhagavad-gita* and the *Kathopanishad*, while giving a running commentary in explanation of their significance. These pictures have already been published in the form of the two volumes, entitled *Chitramay Bhagavadgita* and *Chitramay Kathopanishad*. It is to the credit of Sri Mehra, it might be mentioned here, that he has been able to screen these pictorial themes in the USSR.

### DISCOURSES, MUSIC PERFORMANCES, ET CETERA

A number of discourses on diverse topics were given here during the month of May.

Srimati Sushila Vighnay, of Surendranagar, spoke on the prospects of world peace and the means to its attainment, while giving her impressions of the World Peace Congress held some years ago at Helsinki, Finland, which she attended as a delegate, and also gave her views, on another occasion, on the Path of Sadhana.

Among the other speakers were, Dr. Shivpuri, Assistant Director of the Vallabhbhai Patel Chest Diseases Institute, Delhi, who gave a discourse on the prevention of pulmonary diseases; Sri Leslie

Shephard, of London, who spoke on psychosomatics and Yoga, delineating his own personal experience; and Sri Narayanaswami Dikshitar, of Sengalipuram, who gave a rambling talk covering many moral and spiritual topics.

Besides discourses, there were a number of music performances, among which mention may be made of, in Karnatik style, the repertoires of Ragas rendered on the Veena by Sri Kalyanakrishna Bhagavata, Professor of the Central College of Music, Adyar, Madras, and Sri Rangaramanujam and Sri R. Padma, of Madras, while in the vocal group were Sri Chittoor Saraswati Ammal, Sri Kalyanakrishna Bhagavata, and Sri Lalita Nagarajan, of Dehra Dun.

In addition, two dance performances were given, after the Bharatanaty style, by Sri P. N. Jagadambal and Sri T.N. Sayi Devi, granddaughters of Sri P.M.N. Swami, of Bombay, and another by Sri Shyamala Sundaresan, daughter of Sri Sundaresan, Under Secretary in the Ministry of Defence, New Delhi.

Appropriate titles of the Yoga-Vedanta Forest University were awarded to all those mentioned above.

#### SIVANANDA GENERAL HOSPITAL

The 9th medical relief camp for women and children, conducted at the Sivananda General Hospital from 28th April to 10th May (reported earlier) by Dr. Sushila Vighnay, of Surendranagar, Saurashtra, treated a total number of 960 patients.

Dr. Shivpuri, a specialist of chest diseases from Delhi, held an X-ray screening camp during his stay at the Ashram, which diagnosed 20 patients.

It may be recalled here that last year 16,768 patients received treatment at the Sivananda General Hospital, of which 11,086 were males and 5,682 females. The classification of diseases is as follows: simple fever 6,558; malaria fever 368; typhoid fever 189; E.N.T. cases 2,035; eye diseases 888; dental 213; minor surgical 1,043; chest and lungs 561; heart and blood 367; intestinal 2,522; nervous 112; gynecic 563; metabolic 182; bites 56; skin 906; and venereal 5: total 16,768.

The present medical officer of the Hospital is Dr. Parasuram Punjabi, M.B.B.S.

During the same year, the Hospital held two relief camps for women and children, and one eye relief camp.

#### GIFTS OF BOOKS, MEDICINES

The Jnana Yajna Department of the Ashram, which deals with the free distribution of books by and on Sri Swami Sivanandaji Maharaj (excluding periodicals), circulated thousands of copies

of them in all parts of the world. The aggregate price value of the books distributed free during the last year was Rs. 92,168, whereas the despatching and postage charges for forwarding the same amounted to Rs. 11,981. The establishment costs for the running of the Department for the same period were Rs. 3,840. (Total Rs. 1,07,989.)

The Sivananda Ayurvedic Pharmaceutical Works also distributed its preparations worth Rs. 10,992, in 1957, the forwarding charges for which were Rs. 1,500, approximately. (Total Rs. 12,492)

Allopathic medicines amounting to Rs. 7,875 were utilized for the treatment of patients and about Rs. 6,200 were spent for the diet of the in-patients of the Ashram's General and Eye Hospitals, during 1957.

#### VISITORS AND VISITING SADHAKS

Among those who visited the Ashram and stayed for different durations during the period under review were:

Sri Morarji R. Desai, Union Finance Minister; Sri N. Sanjiva Reddy, Chief Minister of Andhra Pradesh; Sri Justice J.R. Mudholkar of the Nagpur Bench of the Bombay High Court; Raja Ram Dev Rao and Srimati Kumudini Devi, of Hyderabad; Sri O. Pulla Reddy, I.C.S., Defence Secretary, Govt. of India; Dr. Sir K.S. Krishnan, D.Sc., Director of the National Physical Laboratory, New Delhi; Sri Bhagavant Rao, Minister of Industries and Endowments, Andhra Pradesh; Major-General A.N. Sharma (retired); Colonel M.K. Rao, New Delhi; Sri Bhagavat Dayal, former Indian Ambassador in Afghanistan; Sri K. Raghuramaiah, Union Deputy Defence Minister; Sri R.C. Dhariwal, Deputy Minister of Industries, Rajasthan; Dr. T.M.B. Nedungadi, Madras; Sri Shanti Prasad Verma, Deputy Inspector General of Police, U.P.; Sri S. Banerjee, District Magistrate, Dehra Dun; and Sri K.K. Dhar, Deputy Secretary in the Ministry of Defence.

Among the groups of visitors received by Sri Swamiji was a batch of eight personnel of the Swiss Embassy in New Delhi.

Sri Gottwaldt Peter, of Johannesburg, South Africa, has joined the group of visiting spiritual aspirants now staying at the Ashram.

#### NEW TAMIL EDITION

The handy pocket book, which is a compilation, by Dr. B.G. Adhwaryoo, of sayings of Swami Sivananda, entitled *So Says Sivananda*, has been reprinted for the second time in Tamil by Mrs. Chinnaaswamy Nadar, of Virudhunagar. The above work has already been translated into several ver-



nacular and foreign languages.

#### UPANAYANAM

The sacred thread ceremonies of Sri S. Suga-

vanam, son of Sri Srinivasan, of Madras, and of Sri Narayanamurti, son of Sri Eswara Iyer, of Nedumangad, were performed at the Ashram.

## REPORTS FROM DIVINE LIFE SOCIETY BRANCHES

### SOUTH AFRICA

It is well known that in no other region have the Branches of the Divine Life Society been so successful and so fervent in their missionary zeal in the propagation of the ideals of divine life as in South Africa, where a net-work of no less than forty-one Branches have sprung up in a very short time. Recently, a new Branch of the Society has been opened at Sea Cow Lake, Durban. (The inaugural message is published elsewhere in this issue.) The following description about the activities of the Divine Life Society in South Africa by one of the prominent workers there is revealing.

Sri K.V. Pillay, of Durban, writes to Sri Swami Sivananda:

"I am very proud to inform you that when I left the shores of South Africa (for India), the activities of the DLS were spreading like a small grass fire, but today, after my return here, it has assumed the proportions of a wild fire. It is catching on throughout the country, and new Branches are being opened in the far nooks and corners of South Africa. Peoples of all faiths, creeds and colours and even those uncertain ones who have not yet embraced any religion at all, are being attracted to the great brotherhood of divine life."

### SWAMI VISHNUDEVANANDA

After covering his successful, wide-spread itinerary in South East Asia and Australia, Swami Vishnudevananda, Professor of Hatha Yoga at the Yoga-Vedanta Forest University, Rishikesh, reached the western shores of the USA in December

last year. Since then he has been lecturing on the purpose of Yoga and the spiritual values of life and demonstrating Yoga exercises under the auspices of various religious, cultural, social and university organizations at a number of places including San Francisco, Oakland, Iowa City (where he was a guest of Dr. Marcus Bach, the distinguished professor of religion and philosophy in the State University of Iowa), Los Angeles, Fort Atkinson, Wis., Minneapolis, Minn., and other centres en route to Ottawa, in Canada, where he is now staying as a guest of Mrs. Melodie Vincent Massey, a near relation of the Canadian Governor-General. The present itinerary of Swami Vishnudevananda is mostly covered by car, and after attending to his programme in Canada, he proposes to travel down to Florida through some of the mid-western and eastern states of America, visiting en route Chicago, New York and Washington. His future programme also includes, tentatively, the countries of Mexico, Guatemala, Costa Rica, Salvador, Honduras, Panama, Columbia and Argentina.

### MERCARA (COORG)

General K.M. Cariappa, President of the Mercara Branch of the Divine Life Society, has joined the Board of Management of the Divine Life Society Headquarters. At a meeting held by the Branch recently, Sri N.S. Poonacha was appointed as its new Secretary. The Branch proposes, as an experimental measure, so as to popularize the teachings of Sri Swami Sivananda, to print "news cards" containing choicest selections from his sayings, and to send them to members of the Society for republication and wide circulation.

## HEALTH AND HYGIENE

Here is a standard work of Sri Swami Sivananda which covers the various aspects of health and hygiene within a span of 420 pages (cr-8vo). The chapters in the first part of the book deal on: Public Health, Houses and Buildings, Air, Water, Food, Clothing, Personal Hygiene, Exercise and Sleep, Mental Hygiene, School Hygiene, Maternity and Child Welfare, Value of Sun-light, Parasites, Village Sanitation, Disposal of Refuse, Infectious and Contagious Diseases, Disinfection, Climate and Meteorology, and Vital Statistics. The second and the third parts of the book treat the subjects of Anatomy and Physiology, respectively. Available at Rs. 4/- (postage extra) from the S.P. League, Sivanandanagar.



# SURE WAYS OF SUCCESS IN LIFE AND GOD-REALIZATION

The sixth edition of one of the finest works on self-culture and spiritual evolution which has inspired and moulded the lives of thousands of aspirants, is now again available after a lapse of nearly five years.

Unique and admirably practical in its treatment of the subjects it deals with, rational and unambiguous in outlook, lucid and easily assimilable in contents, *Sure Ways of Success in Life and God-realization* points out the cardinal tenets of the culture of will and the various mental faculties, and teaches the methodology of Raja Yoga on self-discipline and spiritual evolution.

Herein are also dealt with, in detail, the process of the cultivation of virtues, character-building and self-reliance, as well as the means for the eradication of negative qualities which have been treated under twenty-three sections.

The book is wound up with several groups of spiritual instructions, an explanatory chapter on the maintenance of the spiritual diary, and "Yoga Alphabets" dealing with the various branches of Yoga Sadhana, succinctly.

The publication will be found specially interesting to the students of Raja Yoga and to those who would like spiritual theories to be presented in the form of practical methods.

For other publications of Sri Swami Sivananda, please apply to:

*The Manager, Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P.*

## PRACTICAL GUIDE FOR STUDENTS OF YOGA

Here is a unique and invaluable compendium on Yoga by H.H. Sri Swami Sivananda, with excellent poses of all the important Asanas, Kriyas, Mudras and Bandhas by Yogiraj Swami Vishnu-devananda. Printed on art paper (size 10½" x 7½") with detailed instructions and over one hundred illustrations, it is available at Rs. 10/- (postage extra) from the above address.

## OLD VOLUMES OF "THE DIVINE LIFE"

A few copies of the complete volumes of *The Divine Life* for the years 1946, 1947, 1951, and from 1953 to 1957 are available at Rs 5.00 each (postage included) from the Manager, The Divine Life Magazine Department, P.O. Sivanandanagar, Rishikesh, U.P.

## LATEST SIVANANDA PUBLICATIONS

|  | Rupees |  | Rupees |
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## GURU PURNIMA

Disciples of H.H. Sri Swami Sivanandaji Maharaj and spiritual seekers in general are cordially invited to participate in the Holy Guru Purnima celebrations which will be held at Sivanandanagar, Rishikesh, on the 1st of July. Since the ancient days, Guru Purnima has been an occasion of the renewal of Guru-Shishya relationship, an occasion when the spiritual seekers offer worship to the Brahmayidya Gurus, to Sri Krishna Dwaipayana Vyasa as well as to their personal Guru, and rededicate themselves to the ideals they have been taught and to the fulfilment of the behests of their preceptors. Disciples of Sri Gurudev may celebrate the occasion by prayer meetings, taking an active part in the dissemination of his teachings and by any other means considered befitting.

Voluntary contributions towards the furtherance of the activities of the Ashram will be thankfully accepted by the Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

## TO THE READERS

We request our readers to quote their respective subscription or despatch numbers while addressing any communication to the Magazine Department. Change of address valid for more than six months should be informed at the earliest, while for shorter periods arrangements might be made for local redirection. In case of non receipt of the magazine, readers are requested to write to us only after the 20th of the month, and those whose addresses are wrongly spelt may please give us their correct addresses in block letters. Those who are getting more than one copy of the magazine inadvertently may also please inform us of the duplication.

All those who are sending us their articles on the life and teachings of H.H. Sri Swami Sivananda in commemoration of his 72nd birthday, are requested to note that those contributors whose articles are included in the Birthday Souvenir of the magazine (September issue) will automatically get a copy of the same, and the other pertinent contributions which may be left over for want of space will also find place in one of the future publications of the Ashram, subsequently, as and when they are printed.

—The Divine Life, P.O. Sivanandanagar, Rishikesh, U.P.

## SIVANANDA'S WORKS IN GERMANY

Sri Henrich Schwab, of Lebensweiser-Verlag, Gattenbach, Bidingen, who is so persistently and enthusiastically engaging himself in the dissemination of the Gospel of Sri Swami Sivananda in Germany has already published seven German editions and two English editions of the Works of Sri Swamiji. They are:

### IN GERMAN

1. Hatha Yoga. 2. Dreifacher Yoga (Triple Yoga). 3. Yoga im Taglichen Leben (Yoga in Daily Life). 4. Kriya Yoga. 5. Die Ersten Stufen (Easy Steps to Yoga). 6. Dei Botschaft Swami Sivanandas (So Says Sivananda). 7. Swami Sivananda (A biography by A.B.N. Sinha). He has also published:

### IN ENGLISH

1. Practice of Yoga. 2. Sivananda Gita (with commentary by Swami Sivananda).

The other works of Sri Swami Sivananda, which have been translated into German or are being translated, and which Sri Henrich Schwab proposes to publish within this year and next year are:

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All communications may be addressed, by those interested in the above-mentioned literature, to:

*Sri Henrich Schwab, Lebensweiser-Verlag, Bidingen Gattenbach, West Germany.*

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